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## Beheaded for the Witness of Jesus and for the Word of God.

(Rev. 6:9-11; Rev. 20:4. Convention Address.)

IN the above texts we find two views of those who were slain for the witness of Jesus and for the Word of God. The first is that of the faithful witnesses who loved not their lives unto the death under the fifth seal (Rev. 12:11). Many had by that time been literally slain, some literally beheaded, some burned to death, others done to death by terrible torturous methods; some under Pagan Rome but many more under Papal Rome. The fifth seal would appear to reach clown to about the time when the severity of the days of persecution was about to be broken, for the sixth seal seems to indicate the • French Revolution as the great earthquake, which resulted in Napoleon gaining such power as to be able to take the Pope prisoner to France, and thus Rome's persecuting power was broken in 1799.

Up to that time the witnesses of Jesus and of the Word of God had suffered terribly. It required earnest, full assurance of faith and Christian courage to be a true Christian in those days, for it meant standing against the mighty power of Rome, the terrible "beast" spoken of by Daniel that would "wear out the saints of the Most High." .

The history of the Waldenses and Huguenots and of the wicked Inquisition reveals a noble army of martyrs and it seemed as though true Christianity was about to be stamped out. The saints of that period are represented as crying out, "How 'long, O Lord, holy and true, does Thou not judge and avenge our blood on them that dwell on the earth?" It seemed strange that the Lord should allow error to triumph over truth and wicked men to hold positions claiming to be Christ's representatives, and to carry out such diabolical schemes and methods to prevent the knowledge of the Word of God and the true spirit of Jesus Christ being manifested. These were comforted and assured that, as Christ had suffered, so they too must follow in His steps, and in due time the Lord would reward their faithfulness even as He had rewarded Christ. "If we suffer with Him we shall also be glorified together." "It was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Then they would take part in the first resurrection as stated in the 20th chapter.

In this 20th chapter the picture is quite different. The sufferings are all over, the consecration to death--the baptism into Christ's death (Rom. 6:3) --is all completed, the full number of the elect are raised from the sleep of death to die no more, but to reign with Christ a thousand years.

This scene is at the end of the Gospel Age and is described by Paul in 1 Thes. 4:14-17. “For the Lord Himself shall descend from heaven with a shout (i.e. a proclamation of truth), with the voice of the Archangel and with; the trump of God and the dead in Christ (those who had been beheaded and had died during the age and rested in the tomb) shall rise first: Then we which are alive and remain (until Christ’s presence) shall be caught up (to be) together with them in the clouds, to meet the Lord in the air (the heavens).” This is the first (chief) resurrection.

The book of Revelation is full of symbols, and while the slaying and beheading is literally true of so many Christians, yet the fact of being beheaded or slain because of professing Christ would not necessarily secure a part in the first resurrection, Or the reward to “sit with Christ in His throne.” (Rev. 3:21.) Unless there had been the real beheading of ourselves, the denying of ourselves, the yielding up of our own will to the Divine will—death to the human will, the human thoughts, aims and desires—and acceptance of Christ as our head, our director, through the word of His spirit; unless there has been the manifesting of the life of Jesus in our mortal bodies, this witnessing of Jesus, then there could be no part in the picture of Rev. 20:4 where the beheaded ones are seen as sitting upon thrones of judgment and “they lived and reigned with Christ a thousand years.”

Thus in these references (Rev. 6:9-11 and Rev. 20:4) we have first the picture of the Church of Christ in course of being selected, “filling up that which was left over of the afflictions of Christ”—the Church in her humiliation, slain for the witness of Jesus and for the Word of God. The later reference shows the reward, the exaltation, the Church in glory, reigning with Christ for the blessing of all the families of earth.

Many who claim to be Christians seem to think that the path of life becomes easier, that the Lord blesses with earthly blessings those who believe in Christ. There is nothing in the New Testament teachings, either of our Lord or the Apostles, to indicate anything of the kind. On the other hand the teachings show that “as many as will live godly in Christ Jesus shall stiffer persecution.” “In the world ye shall have tribulation.” But there are exceeding great and precious promises of spiritual things and heavenly rewards; promises of the Lord’s overruling of all circumstances, all things for good; promises of the Divine presence and guidance and of the holy spirit to guide us into all truth and teach us things to come. There are promises that though we must, like our Captain, be perfected through suffering, yet nothing shall be too heavy for us to bear, grace and strength are promised for each day and each time of need, and the wonderful hope set before us gives strength to endure the cross even with joy and a peace that the world can neither give nor take away, nor can understand.

The first picture indicates that the time seems long, and when we read the history of persecution and martyrdom one realises how the Church has longed for the great consummation of its hopes as the Bride of the Lamb.

“The spirit through the lonely night,  
From earthly joy apart,  
Hath sighed for one that’s far away,  
The Bridegroom of thy heart.”

“‘A little while;’ with patience, Lord,  
I fain would ask, ‘How long?’  
For how can I, with such a hope  
Of glory and of home,

With such a joy awaiting me,  
Not wish the hour were come

How can I keep the longing back,  
And how suppress the groan?"

Yet what advantages we have beyond such as Job and the prophets, who endured such terrible afflictions without understanding anything of God's purpose. In those days it was usual for God to protect the righteous and to reward them with earthly prosperity, family blessings, health and long life, and Job was, probably, the most God-fearing and just man then alive. He was quite unconscious of any reason why God should permit such afflictions and losses and the tauntings even of his friends. There was, however, a Divine purpose working out which Job would ultimately rejoice in. While utterly unable to understand God's dealings and while crying out, "How long," yet he had determined, "Yea, though He slay me, yet will I trust Him."

With the Church there has been the understanding of sufficient of the Divine Plan of the Ages and the mystery of God to know that the sufferings are necessary and that grievous and painful and distressing as they may be, they are but light afflictions, but for a moment, in comparison to the weight of glory that they are working out for us. So that Paul, so faithful in all that he suffered, could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." That is the true witness of Jesus by these self-beheaded ones—the manifesting in their lives the life of Jesus.

It is because we have presented our bodies a living sacrifice to God, holy and acceptable through the merit of our Head, Christ, that our bodies are then looked upon as members in Christ, and we have become members one of another, having been "baptised into Christ"—"into His death." We have been justified by faith in Him and His righteousness has been applied to us so that we may have something to present to God in sacrifice and follow His steps and be counted in with His all sufficient sacrifice, which will in due time be applied for the sins of the whole world. (1 John 2:2.) Peter says (1 Peter 4:13): "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory is revealed ye may be glad with exceeding joy."

It is our privilege to "fill up that which remains of the sufferings of Christ for His body's sake" (Col. 1:24). Christ the Head was first laid on the altar, then there remained the whole body to be sacrificed and laid upon the altar to the Head, as in the picture of Lev. 8. All down the Gospel Age, since the Apostles as the first members were placed on the altar, other members have also been witnessing Jesus—His death—and soon now the body will be complete. This is undoubtedly indicated in our text Rev. 6:11. The suffering Church cried out, "How long," and the answer came that they should rest a while until the remainder of the body had also finished their course, had been "slain for the witness of Jesus." Then all would be raised and receive the great reward.

Sometimes our personal trials, sorrows and afflictions seem so long and we no doubt feel like crying out, "O Lord, how long," but if we can attain faith like Paul and just trust, we shall find peace and rest, even in the stress and storm. We know that our faith must be proved and it can only be proved by trials—trials that we cannot understand. So Peter exhorts, "Think it not strange concerning the fiery trials that shall try you." We must trust God even though not able to trace His dealings with us. "We know that all things shall work together for good to them that love God, to them who are the called according to His purpose." We must live up to the hymn we sing, "I'd rather walk in the dark with God than go alone in the light."

"Yet peace, my heart! and hush my tongue?  
Be calm, my troubled breast!  
Each passing hour prepares thee more  
For everlasting rest.

Thou knowest well,, the time thy God  
Appoints for thee is best.  
The morning star already shines:  
The glow is in the east.”

It would seem clear that the witness of Jesus, or as one MSS. has it, “The witness of the Lamb,” means much more than just preaching the Gospel, circulating the truth or evangelistic work, for we read that at the end of the way there will be some who will be disappointed when they find themselves excluded from being among the “beheaded” ones who sit with Christ in His throne. Jesus said, “Many will say in that day, Lord, Lord, have we not prophesied in Thy name ? and in Thy name have cast out devils? and in Thy name done many wonderful works ?” Yet the Lord will reply, “I never knew you: . . . ye that work iniquity.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” (Matt. 7:21-23.)

The Witness of Jesus.

The witness of Jesus we would understand to include the telling of the glad message of redemption through the blood of His cross—the ransom price for human guilt, first for the Church and then in due time for all the world.

That is good news indeed, and it is witnessing to the mission of Jesus. It would be witnessing to Jesus to speak of His gracious words, His kind acts, the spending of His strength in healing the sick, giving sight to the blind, raising the dead, etc. Also of how “He bore our griefs and carried our sorrows, was wounded for our transgressions and bruised for our iniquities; how He was led as a lamb to the slaughter and as a sheep before her shearers is dumb so He opened not His mouth.”

And while it is our zeal in thus witnessing that brings the persecutions, yet it is possible to do all this witnessing of the Word of God and we might be killed or burned at the stake and yet not be “beheaded for the witness of Jesus and the Word of God.” There must be the true self-beheading the yielding up of our own heads, our own ideas, thoughts and fancies, “casting down imaginations (reasonings) and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.” (2 Cor. 10:5.)

There must be the glad surrender of our wills and following of Christ who said, “I come to do Thy will, O my God.” “Not My will but Thine be done.” It is there that we begin to give the true witness of Jesus that is implied in our text.

It requires not only the act of consecration but the daily performance. Like our Lord we “have a baptism to be baptised with, and how am I straitened until it be accomplished.”

In one of the parables a father has two sons of whom he requests a service. One promised to do it, but failed to keep his word; the other at first refused but soon repented and did the work. Which did the will of the father ? It is better not to vow than to vow and not to pay; better never to have consecrated to follow the Lamb than to draw back and neglect the will of God. Those who are to share the throne with Christ will be those who have diligently endeavoured to witness the Word of God and whose lives have been living witnesses of the life of Christ—“Epistles of Christ known and read of all men”; those of whom it can be said, “They have been with Jesus and learned of Him”; have caught His spirit, have gained a likeness of his character and disposition.

The Christian way is not an easy way, for there is so much in our poor fallen human nature that is to be

subdued and overcome. Some have difficulty in one way—certain inherited dispositions—others in other ways, for we all have some of the works of the flesh which may hinder us, trip us and discourage us. While we would try just to speak like Jesus and act like Him the old nature gets in the way, an impatient word, an angry look, or pride, or jealousy so often spoil the witness of Jesus in our lives. What is required is a more complete beheading, a thorough emptying of the depraved, selfish spirit and a fuller filling of the holy spirit, the spirit of Jesus.

The spirit of love and tender compassion will lead us to think of the good of others, and how our words and actions may wound or hinder our brother or sister in Christ, or some members of our homes, or those we meet in our daily goings. We should try to deal with others as we would they should treat us if our positions were reversed; that would be a witness of Jesus, for that was His golden rule.

As true witnesses of Jesus our lives must manifest Him to others, The life of Jesus was a life of self negation—a life of sacrifice for the good of others—and it has pleased the Father to select a “Bride,” a “little flock” to be joint-heirs with Christ in His kingdom. In order that these shall become copies of Christ in character, He had arranged that they shall have the privileges of following His steps and be perfected through similar experiences, “tempted in all points” as He was. As Jesus was led as a lamb to the slaughter, so these are to be killed all the (Gospel) day long and counted as sheep for the slaughter. (Rom. 8:36.)

It means diligent effort if we are to live as nearly as possible as Christ lived—laying down His life for others—and to die like Him in full confidence in the Heavenly Father’s love and power to raise us up to be with Him. What a wonderful hope it is that “where He is, we may be also”—to be associates with Him in His kingdom for the blessing of all the residue of mankind. “I saw the souls that were beheaded for the witness of Jesus and for the Word of God and they lived and reigned with Christ a thousand years.”

Our Seventh Day friends take the book of Revelation so literally that one cannot but wonder what they think about souls without heads being crowned and reigning with Christ ! The usual thought about Jesus is that He still has “five bleeding wounds received on Calvary”—in His side, His hands and feet. If this were true we should have to think of the martyrs, some • beheaded, some burned, some with distorted bodies and lost limbs, as being forever so disfigured.

How foolish such thoughts are and how beautiful are the symbols of God’s Book when rightly understood.

It matters not what may be done with the poor human body. It is not that body which is sown (in the tomb) that shall be, “But God giveth it a body as it pleaseth Him.” We do not know what we shall be like, but we know that when we shall see Him (Christ) we shall be like Him (1 John 3:2); not as He was on earth, for He “was put to death flesh but quickened spirit,” but as a glorious spiritual being, in the “express image of the Father’s person.”

“This is the first (chief) resurrection.” “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power. but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:6.)

“It takes our hearts a long, long time to climb,  
Just struggling up one day at a time.;  
To find at last a faith, in which to rest,  
Knowing His love sends only what is best.

It takes a long, long while to train our eyes,

Up to the hills, where His sure promise lies;  
And then to walk His ways and with a smile,  
To trust completely, for life's little while."

—Mary Everstey.

#### Bible Class Assemblies.

Melbourne.—Clyde House, 182 Collins Street (near Town Hall), First Floor, Room 7 — Sundays, 3.30 p.m. and 6.45 p.m.; Thursdays, 7.45 p.m.

Adelaide.—Liverpool Buildings, Flinders Street—Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

Perth.—The Basement, Druids' Chambers 459 Hay Street East—Sundays, 3.45 p.m. and 6.45 p.m.

Sydney.—Child Study Rooms, 75 Liverpool Street—Sundays, 3.30 p.m. and 6 p.m.

## We Shall Not All Sleep.

THE manner in which the members in Christ are changed from the earthly to the heavenly condition is of much importance to those who desire to be fully informed respecting all that the Lord has been pleased to reveal to His children by His Word and spirit.

While many seem to see clearly that the Lord's people all down the Gospel Age, on finishing the earthly way in death, have fallen asleep, to await the time when "the dead in Christ shall rise first," some have difficulty in understanding how the last members—those "who are alive and remain unto the presence of the Lord"—are dealt with in fulfilment of the Apostle's words, "we shall not all sleep."

At the present time when the truth concerning the presence of Christ is being discredited by many, it is not surprising that the change of the last members of the Church should also be misunderstood and interpreted to support the incorrect view of the manner of our Lord's return.

It should be clearly noted that the Apostle in 1 Cor. 15:51, 52, does not imply that any of the "we" class—the Lord's people—shall not die. He had previously stated in this same chapter, verses 17 and 18, that some of the saints had already "fallen asleep" in death. But now, in regard to those of the same class who would be living on the earth "at the last trump," he would show them "a mystery." The procedure of their change to "the image of the heavenly," at the consummation of the human sacrifice, would be different in that they would not need to sleep in the unclothed condition, because at this time—the presence of Christ—the dead in Christ would have been raised already, so there would be no necessity for these last members to sleep, on their proving faithful unto death.

In thinking of the new creature, the new life, being transferred from the earthen vessel to the spiritual house (God giving to every seed its own body), that we may be like Christ, "for we shall see Him as He is," it may appear to some that the conscious existence would be unbroken, when the Apostle says it will come about "in a moment, in the twinkling of an eye." This, however, is not the Apostle's thought. The new creature could have no conscious existence apart from a body, and as the death of the earthly body is real and true in the case of all the saints right down the Gospel Age, so the unconsciousness before the union with the spirit body is just as real and true in every case, but the mystery is, that now in "the days of the Son of Man"—the presence of Christ—the union of the new creature, the new life, with the spirit body will come so quickly following the release from the earthen vessel that there will be no sleeping period, no remaining in the unconscious state, the transition period being so short. Hence he uses the words, "In a moment, in the twinkling of an eye." "Blessed are the dead who (lie in the Lord from henceforth: (during the time of Christ's presence, the harvest time) Yea, saith the spirit, that they may rest from their labors, and their works do follow them." (Rev. 14:13)

# The Greek Word “Parousia”

SOME of our friends have taken the trouble to investigate the meaning of the Greek word “parousia” from some of the leading authorities, whose works are deposited in the Melbourne Public Library. - Together with the meaning from Prof. Young’s Concordance, the following list should prove very convincing and helpful to our readers.

It is clear that all these scholars recognise that the true meaning of this Greek word is “presence.”

Young’s Concordance.—Gk. Parousia: A being alongside, presence.

Woodhouse.—Presence = Gk. Parousia. ‘Coming’ in the sense of ‘journey’ is one Greek word, in sense of ‘arrival’ is another, and in sense of ‘presence’ = parousia.

Liddell and Scott.—Gk. Parousia = (1) Being present, presence of persons or of things. Example from the Greek Sophocles: “that we have no friends present to assist us.” (2) Arrival.

Edwards.—Presence = Parousia. Coming = a quite different word.

Arnold and Browne.—Presence = Parousia.

Kyriakides.—Parousia = presence; (in theology) the final judgment, the second coming or advent of Christ.

• Greek Lexicon of the New Testament, Grimm (Thayer).—Parousia = (1) Presence, 1 Cor. 16:17; 2 Cor. 10:10; opposed to Gk. for ‘absence,’ in Phil. 2:12. (2) The presence of one coming, hence coming, arrival, advent, 2 Cor. 7:6; 2 Thes. 2:9; Phil. 1:26. In the New Testament, especially of the advent, i.e. the future return from heaven of Jesus, the Messiah, to raise the dead, hold the last judgment and set up formally and gloriously the Kingdom of God, Matt. 24:3.

## Convention Exhortation from Scripture

“How precious are Thy thoughts unto me, O God! How great is the sum of them.” (Psalm 139:17)

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” (Gal. 6:1) “And above all things\_ have fervent charity among yourselves: for charity shall cover the multitude of sins.” (1 Peter 4:8) “Follow peace with all men, and holiness, without which no man, shall see the Lord. Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you and thereby many be defiled.” (Heb. 12:14, 15.)

“Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, long-suffering; forbearing one another, and forgiving one another, if any have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which ye are called in one body; and be ye thankful. Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing One another in psalms and hymns and spiritual songs, singing with melody in your hearts to the Lord.” (Col. 3:12-17.)

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Col. 4:6) “And, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. Knowing that of the Lord ye shall receive the reward: for ye serve the Lord Christ.” (Col. 3:17,24)

“For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” (Gal. 5:13)

“Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” (1 Peter I:22) “Being kindly affectioned one to another with brotherly love; in honour preferring one another.” (Rom. 12:10) “For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one. of another.” (Gal. 5:14,15) Beloved, let us love one another: for love is of God; and everyone who loveth is begotten of God and knoweth God.” (1 John 4:7) “Bear ye one another’s burdens, and so fulfil the law of Christ.” (Gal. 6:2)

“For what glory is it if when ye be buffeted for your faults, ye shall take it patiently ? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an’ example, that we should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously.” (1 Peter 2:20-23) “Therefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.” (1 Peter 4:19)

“And now little children, abide in him; that, when he shall appear, we may have confidence, and not be put to shame in his presence.” (1 John 2:28) Therefore, by love let us serve one another.

## Re-Building.

(Convention Address; Continued from last issue.)

THE Apostle Paul declares the foundation of all Christian faith, saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (1 Cor. 15:1.) He tells us that this is the Gospel which he preached, which they had received and by which alone they might be saved.

It is in vain that any say they are building on Christ just because they acknowledge Him as a leader and noble pattern. There is no doubt that men must acknowledge the perfectness of Jesus' life; all must admit that He is a noble example, but to acknowledge Him as the foundation of faith in a future life is to recognise the fact that all are sinners and need a Redeemer—"the Lamb of God that taketh away the sins of the world." Herein lies all our safeguard, as He says, "Without me ye can do nothing," and we may add also, we can receive nothing, because we realise that in Him is all our hope.

We read in Eph. 4:8-16, of the Lord, "When He ascended up on high He . . . gave gifts unto men . . . for the perfecting of the saints, unto the work of the ministry, unto the building up of the body of Christ; till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ: That we be no longer children." The teaching of this passage convinces us of two things. (1) That the service of those several gifts was for one main object—the perfecting of the saints unto the work of the ministry. (2) That the purpose of that ministry was the building up of the body of Christ. A mighty work was to be done and the spiritual gifts more speedily prepared them for that work, but this did not mean that their work was quickly done; it was a life-long labour and ever permitted the exercise of patience, forbearance and prudence.

The man who essays the building of a house for himself and his goods has not only to select good material, but should erect it after a definite plan, on correct architectural principles, otherwise, even though his house may not fall down, it would probably be a laughing-stock of those who look at it. How much more important is the building up of "the house of God," and though the foundation be laid ever so well, there is still great care and much wisdom needed in the superstructure.

In the building of the house of God, He is the great Architect and has supplied His own excellent plan which all who would be capable and competent tradesmen should seek to read correctly. Some inferior tradesmen have read into that plan many things that are not there, and consequently to be acceptable to the Lord their building must be altered to fit in with the Architect's plan and specification.

In raising up the superstructure of an earthly building some tradesmen make the outside look nice and passable, but the inner part may be carelessly done where it is not seen. A building of this kind would prove unsatisfactory in course of time. With the Christian, the building must be well built from within. Whether in natural or spiritual things we cannot reckon a man to be properly taught or trained unless he is built up within, that is in-structed; being informed, furnished unto every good work.

Viewing the building and rebuilding of the temple in the Holy Land as matters of history would be of little importance or interest to us were it not for its typical character. Understanding it thus, there is still in the history of that temple and its prophetic teachings that which should enkindle in our hearts greater enthusiasm and joy than was expressed by those who saw its material glory. We notice by the Apostles' teachings that the anti-type of that temple is the spiritual temple built up with living stones, of which Jesus Christ is the chief corner stone. He became the foundation of this spiritual house when He gave His life, and thus made possible the building up of other living -stones upon this foundation until the wonderful structure shall reach its glorious completeness.

When this foundation of the spiritual temple was laid, all who came to a realisation of the importance of the great work thereby accomplished, rejoiced; and this rejoicing in the strength and security of the foundation of our hopes never ceases. Upon this foundation the temple structure has been gradually and steadily progressing. The living stones are quarried out of the world and by the experience and discipline of the present life they are shaped and chiselled; fitted for their places in the temple.

While the Church glorified with Christ the Head will be the temple complete and glorious, it is in an incomplete sense regarded as the temple of God now, and its various members as builders, having something to do in building each other up in the most holy faith, are thus contributing to the structure of the temple as a whole. The Apostle says, "Ye are God's building." As a building is usually erected to be occupied by some one, more often as an habitation in which to permanently reside or dwell, thus God in His Word speaks of His dwelling in His people—"I will dwell in them and walk in them."

The Apostle prays for His brethren—"That Christ may dwell in your hearts by faith," and this is brought out in Eph. 2, where the writer in referring to Christ, the chief corner stone, declares: "In whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." The fitness of the Scriptural illustration here given is that God desires to really have in His Church a dwelling place for Himself.

In the temple which Solomon built not every kind of material was wrought into it, and this has a special significance when we realise that this building was intended to typify the great temple of God which has been in process of construction throughout this age of grace. The wise man did not accept all sorts of timber and stones for his gorgeous temple, but said, "Hew me cedar trees out of Lebanon." The very best material to be found in all the earth was gathered at Jerusalem to be built into the temple and which was to outshine in splendour anything hitherto known; yet that temple which is to be the habitation of God through the spirit will eventually far excel in glory but present powers of imagination.

Where then shall building material be found elegant enough to be reared on so precious a "corner stone," and on so sure a foundation as Jesus Christ? If it was so important to find suitable material for an earthly habitation of God, surely then, if we were permitted to ascend up into glory and see the Great Architect of this great temple seeking material for it, would we not find Him gathering the highest order of obedient angels and constructing them into his spiritual habitation? No, this habitation is constructed of humbler material than angels. Jesus Himself has issued the call, saying, "I came not to call the righteous but sinners to repentance," and, "Him that cometh unto me I will in no wise cast out." Thus those who accept Him may find in Him this, "tried foundation stone," and though they be quarried from the depths of human sin, they may become in God's 'abounding grace builded together for an habitation of God through the spirit.

In most buildings there are many more small pieces of material than large ones. There are very few large heavy beams and pillars in contrast to the numberless thin boards and small pieces required; there are more small nails than large ones and more large nails than bolts used. So it is with this building of God. There are few of the "wise," "noble," or "great," of this world, who become part of this spiritual house, and while a few such are called, the "common people," poor in spirit but rich in faith, will compose the greater part of God's building.

Other comparisons between an ordinary building and God's greater building may be found in remembering that a large part of any building when going on to completion is out of sight. So many very important pieces of material are hidden from view, and yet their place and share in the building is quite essential to its completeness. So it is with this handiwork of God's. All in this structure are, according to fitness, placed by the Builder "as it pleaseth Him," and they are all necessary to the perfect design.

Though the material of which God's building is composed is at first very poor, and as we have seen so unworthy of the "tried stone" upon which it rests, there are two things which make it very precious, and these are its capacity and durability. Under the fashioning hand of the Builder that, material improves. It gradually becomes more like the foundation on which it is being built. Poor as the material may be when God, takes it to build into the walls of His habitation, it has capacity for great improvement and as God continues to dwell in this abode—in the hearts of His redeemed ones —and they continue to have this intimate fellowship with Him, beholding His face, then are they changed into the same image from glory to glory, even by The spirit of the Lord. ,

Accidents and time demolish the most durable building man can erect; buildings composed of the hardest stones and protected from decay by all the devices known to science, will still crumble away under the ravage of time. But, this spiritual house, made of such material as God is choosing will last forever. "The gates of hades shall not prevail against it." This building of God wrought from "sinners saved by grace," "bought by the blood of the Lamb," shall stand for eternity. So, then, may we fully submit, ourselves to be built into this marvellous building which neither guns nor bombs nor all the devices of Satan can ever destroy, of which Christ is the foundation and the coping stone.

#### Passover Memorial, 1938

The Memorial date for this year falls on Thursday evening, 14th April, this being the 14th of Nisan, according to the Jewish Calendar, and the anniversary of the institution of the Lord's Supper.

#### Melbourne Memorial Service

For the benefit of our readers who may be able to attend in Melbourne the Memorial of our Lord's death this year,, it is now announced that the Melbourne Class has arranged (D.V.), to hold this service on Sunday evening, April 9th, at 7 p.m. at the usual address—Clyde House, 182 Collins Street (First Floor, Rooms 5 and 7), Melbourne.

All believers in the atoning sacrifice of Christ will be welcome at this Memorial Service.

#### Adelaide Easter Convention.

The brethren in Adelaide advise that their annual Convention is to be held again this year (D.V.) for the four days, Good Friday to Easter Monday, April 15th to 18th inclusive, and they extend a hearty welcome to all who may be able to attend these gatherings.

The Convention will be held in Liverpool Buildings, Flinders 'Street, Adelaide, and programmes will be available shortly from the secretary, Mrs. H. H. Bartel, 10 Forest Avenue East, Clarence Gardens, Adelaide, to whom requests for accommodation should also be made as required.

## Correspondence.

Berean Biblical Institute, Canada, January 11th, 1938.

Dear Brethren

Enclosed please find money order for , for which kindly forward by return mail, 10 leather "Manilas."

The last order came along promptly and in good order and these little books are proving a great blessing to the friends in this territory.

With much Christian love and praying the Lord's blessing on your efforts to serve Him and His.

I am your Brother in His service.

, Canada, January 17th, 1933.

Berean Bible Institute,

Dear Brethren-'in the Lord,

Greetings in the Master's Name.

I am in receipt of the book on the Covenants, Mediator, Ransom, etc., which I received in good shape a short while ago, also sample copies of your little paper "Peoples Paper" which I am very interested in, especially when it speaks of the truth.

I am by this letter sending you a money order, value covering the following order:—Subscription to "Peoples Paper" for one year; "Foregleams of the Golden Age;" "Review of the Doctrines;" and leather "Daily Heavenly Manna;" also assortment of all cards that you have on hand . . . this will assist me when ordering in the future.

I noticed you had wrapped the book with a large copy of "My Morning Resolve," size about 12" x 9". This took my eye insomuch that I would very much like to have one for framing; these are the best I have seen. If you have these "Morning Resolves" in stock I should be very glad if you let me have some.

Please send "Peoples Paper" starting from January issue 1938; kindly send me price, list of your books, etc. If you

have a few old back numbers of the "Peoples Paper" to spare I should be very glad to have them. I trust that I am not asking for too much, but I am always desiring to drink at the fountain of Truth.

May God bless you and keep you in your work among the consecrated brethren.

(The "Morning Resolve" wall cards are still available in light and medium blue, and light and darker yellow. Back issues of "Peoples Paper" are gladly supplied to all desiring, also varieties of tracts.—B.B. Inst.)

B.C. Canada, January 11th, 1938. Berean Bible Institute,

Dear Brethren in Christ,

I have received "Tabernacle" booklet also the two "Covenant Books" and am very much pleased with them. Am enclosing a money order as final payment on Covenant books.

Thanking you for your kind favor, and praying the Lord's blessing upon you as you seek to serve His people. remain, Your Sister in Christ.

Victoria, February, 1938. Dear Brother,

Yours of a month ago gladly received. I have just finished reading "Christian Experience" in this month's "P.P.," received to-day and I so enjoyed it that I resolved to drop you a line immediately if only to say so.

It was indeed a word in season. It came to-night as refreshing to me; as a cool change can refresh after humid sultry weather. In the midst of tribulations and testings one often forgets their value. Perhaps I should not say forget, because I am hourly conscious that such in the past have in that remarkable way known only to those who put their trust in God "worked together for good." But this address by grace should give strength for future and to see and feel that many another can be alike helped as the message is passed on. I think I could make good use of another three copies. Well Bro., the hour is late; I remain, I trust.

Your Christian Friend.

## Still Upward,

Still upward. . still upward . still upward. .from the lowest to the highest—Ezek. 41:7.

“Still upward,” from the lowest to the highest;  
By patient toil to climb each unknown height.

From strength to strength each mountain peak ascended  
Unfolds to us new vistas of delight.

“Still upward,” as forgetting all past failings  
We strive to reach beyond earth’s little while

By faith to apprehend Heav’ns vast forever,  
To gain the goal and win the Master’s smile.

“Still upward,” though the way be steep and rugged,  
Though feet may falter and our sight be dim,

Though mists en shroud, though evening shadows lengthen  
We scale the heights that lead at last to Him.

“Still upward,” in the path of faith we’re wending,  
“Still upward,” be our watchword all the way;

Till life’s beginnings end in God’s completeness  
“Still upward,” till shall dawn Heaven’s perfect day.

“Still upward,” as God’s greater things beholding,  
New mercies break upon our wond’ring gaze,

From grace to grace new glories still unfolding  
To flow in ceaseless songs of love and praise.

“Still upward,” to the love which passeth knowledge  
“Still upward,” to the heights of endless peace,

Till life immortal crowns our best endeavours,  
“Still upward” to the joys which never cease.

“Still upward,” till enriched with all God’s fulness  
We reach the culminating point of Grace,

One step of faith, and then love’s consummation  
In Heaven’s full glory to behold His face.

“Still upward,” to the bliss which is preparing,  
To the exceeding glories yet to be;

A galaxy of far surpassing brightness  
Still, to flash on through all eternity.” —Ruth Thomas.

## Regarding a Reprint of “Tabernacle Shadows”

AS the supply of the above well-known and helpful littlebook seems exhausted, it being now out of print, requests have been made that we undertake a reprinting of. it for the benefit of the brethren generally. The following was received recently from New York, U.S.A. “I wish to tell you that I know of quite a few friends who would like to get copies of ‘Tabernacle Shadows.’ So if you see your way clear to republish it, I feel it will fill a great want, especially right now when the teachings of the ‘Shadows’ are being denied by so many who accepted them in the past. I would suggest the reprinting of an edition prior to 1916.”

In regard to this matter we would be glad to hear as soon as possible from all interested friends as to how many copies they could use should this work be undertaken. This will assist in determining whether the requirements are sufficient to warrant another printing. It could be produced in the previous handy form, and the cost would be as low as possible.

### “A Review of the Doctrines”

Those Classes or individual- brethren who may desire copies of this book during the year ahead are asked to communicate with us. At present a quantity is to be bound, and it would be helpful to know how many may be required.

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